THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." —PROVERBS.

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HOME AND SOCIETY.

The home may exist almost without contact with society; but society depends absolutely upon the quality of the homes of the people. Young men and women carry out into society their quota of influence, and they carry it from their homes where it is shaped. Fifty young men sent out from fifty homes, brought into any form of associated life, influence each other mutually. Each contributes his share and receives the combined influence of the other forty-nine, and they are only conductors by which he is put into vital communication with the ruling influences of their forty-nine homes.

Between what the child finds at home and what he meets coming from other homes, his life is moulded. He may make combinations for himself; he may choose between diverse elements; but he cannot be anything but a combination of some of the tendencies, more or less, better or worse, which are found in the homes among which he moves. If it happens that his own home is more attractive than other society, and its influence is predominant, then his future in this life will depend almost wholly upon its quality. If he escapes early into the influence of the outer world, then he may meet forces which will contract and nullify all that has thus far shaped his life. The terrible contingency, in the rearing of children, is that out of multitudes of unknown families there pour these streams of influence which make up the character of society; and in the aggregate the outer world has mastering power to enforce decrees which seem irresistible, through tendencies which are often inscrutable. It is sometimes said that by the child you may know the home; and that would be true were it not for the fact that children are educated by the neighborhood not less than by the parents and teachers.

The modern inventions of philanthropy are of slight advantage, because, for the most part, they ignore the source of our evils and blessings, and attempt to work upon masses of men from the outside. The modern devices to escape the legitimate responsibility and care of the household are commonly vicious, and the result of vicious conditions of society. The family life in which the choicest virtues of the people are nourished, is threatened, because Americans live too fast,

too richly, too expensively; they pitch the scale of respectability too high; they must all be rich, or seem to be. The result is late marriages or none, struggle to live beyond the means, overwork, excessive anxiety, misery, ill-health, mutual disgust, premature old age and death. In such vicious conditions of life the young who have fortunes to make, find it difficult to keep up the old-fashioned virtues.

Men and women belong in the family; whoever tends to keep them out of it in large numbers helps an unwholesome state of things, which tends to vice if it be not actually vicious. Women have no rights more sacred than to fill the offices for which nature has designed them. For both men and women no ordering of the details of social life can be wholesome or conducive to social purity which tends to keep them apart to build up separate interests, or to make it difficult for them under ordinary circumstances to enjoy all the legitimate pleasures of mutual fellowship and mutual dependence. A narrow, well-guarded and fruitful home-life is the nursery of public virtue and civic purity. Seclusion and privacy do not tend necessarily to selfishness, nor to a narrow mind. Civilization and the highest culture tend to a minute subdivision of interests, and such concentrations of influence as are favored by the life of the home.—*Utah County Times.*

MOTHERS AND THEIR SONS.

A modern essayist observes that "the intellectual influence of woman is closely connected with her moral or educational influence over the children whom she trains. Here lies her chief power, and our chief hope for the world's peace. The children are in her hands. The ideas of the coming race may be the fruit of her endeavors. The seeds of peace and order sown in young hearts will flourish and become goodly trees. When we consider the training which boys generally receive, we can feel little wonder that the cause of peace makes slow progress. Take the life of a British boy of the upper or middle classes, who receives no special training for the military profession. His first infancy is soothed by warlike songs, and enlivened by the sight of military grandeur. His first toys are guns, swords, and wooden soldiers, with which he makes imaginary war; and the most brilliant prints in his picture-book are representations of horse-guards and dragoons. His next step is to play at soldiers with his brothers or companions. His histories are generally a series of battles, sieges, victories, and defeats; his biographies the lives of distinguished conquerors and generals; his story-books tales of adventure, in which shooting and slaying form the principal and most attractive part. He goes to school, where he learns that the highest courage consists in stoical indifference to pain, which, while it encourages physical bravery in himself, tends also to foster indifference to the pain of others. Here, separated from home influences, he serves an apprenticeship in schoolboy rudeness, and learns that his honor as a young Briton is to fight boys older than himself, and to refer all disputed points to the test of brute force. He puts the life of adventure and brilliant renown on the highest pinnacle of his admiration. Meanwhile, his literary food still consists of histories in which those who have endless misery, ruined countless homes, and retarded the world's civilization, are surnamed the Great, the Noble, the Christian; and very rarely do his teachers take pains to point out to him the difference between these heroes' talents as men, and their work as conquerors. At college much the same training is carried on, and both there and at home his recreation is not seldom taken in the form of volunteer service, which, though first commenced in a panic of patriotism,

is now too often continued as a means of aping a military life. During this time the boy or youth hears a few whispers as to the unlawfulness, the injustice, or the inexpediency of war. He is accustomed to connect war with honor and patriotism. Its horrors, its miseries, and crimes are not thought of by him, or are passed over lightly as the necessary shadow in a brilliant picture." — *Peace Society's Papers.*

CORRESPONDENCE.

SCATTERING THOUGHTS.

Salt Lake City,
November 4, 1875.

Editor Deseret News:

A religion which teaches its followers that they have absorbed all that is good is too narrow in its scope to revolutionize social conditions. This belief checks progress in its adherents and unfits them for their supposed mission.

While we think that our standard of right is more perfect than that of others, let us also admit that it is their privilege to think the same of theirs. We should not deny to others the possession of some good, even if we think we have more than they.

It is well to remember the old adage, that "like begets its like," and that a kindly charity to others tends to develop sentiments of goodwill and forbearance towards ourselves.

The thoughts, the aspirations of men must be untrammeled to reach their highest development. The old religions have been endeavoring to confine to the beaten track of the past centuries the throbbing impulses of an age which God's providences and the prophetic inspirations of the past declare shall be one of great changes, from which shall be evolved higher conditions of human existence.

The antagonism of "Christianity" has forced science on to the lead of progress. But, while the developments of science may greatly modify the physical conditions of life, they have but little influence on social ethics. In the same ratio as communities have developed the higher grades of civilization they have departed from the virtues of their ancestors. Not of necessity, but because that knowledge is made to minister to their evil propensities.

The developments of science, and the additions thereby made to the comforts and luxuries of life, have added but little to the weight of moral obligations, or to the social virtues of communities. It requires strong religious sentiments, tending to promote private and public virtue, to perpetuate national life.

The mission of Joseph Smith was not to develop something new, but to re-establish the standard of right, which had been lost to man for ages. Not to check progress, but to give it new and lasting impulses; to gather together into one, and to bring to bear upon the world all that God has made manifest for man's redemption.

Why should inspired records be valued less because they have been buried in the earth for centuries? Why should social customs be condemned because they were practiced in patriarchal periods?

Would scientific facts be any less valuable because discovered under the shadows of Vedaic temples, in the far remote periods of Asiatic civilization? Does it depreciate astronomical facts because they may have first been recorded in cuniform characters in the tile libraries of the Chaldeans? Whether Joseph Smith discovered the record of Mormon by accident, or through Divine inspiration, does not of necessity affect the principles taught in the Book of Mormon. If it elucidates the principles of the Decalogue, if it is the embodiment of the holy precepts taught by Jesus and his Apostles, it cannot be discarded by those who accept the precepts of the Bible. It is none the

less pure in its ethics, none the less adapted to raise man in the scale of intelligence, because it is the narrative of the otherwise unrecorded civilizations of the Western Hemisphere. There is no reason why truth might not be dug from the hill Cumorah, the grave of the ancient civilizations of this continent, as well as from the debris of Asiatic antiquity.

This is a gathering age, an age of careful, persistent research. The polar and tropical regions, the mountain peaks and the lowest valleys, the fertile plain and the barren desert, the planetary worlds and the bowels of the earth are being made to contribute something to gratify man's insatiable desire for something new, or to further gratify his appetites and passions.

To guide the impulses of this impulsive age, to save mankind from the whirlpool of their own passions, to lead them out of present darkness by the high and holy light of Divine Inspiration to universal intelligence, was the mission of the Prophet Joseph Smith. JAMES A. LITTLE.

STRIPED STOCKINGS.

Yesterday it came to the ears of the *Tribune* that a little daughter of a well known resident of the West Side had been poisoned by wearing seal-brown colored stockings. It has been known for some time past that striped and colored stockings generally, were dyed with poisonous substances, and that there was danger of being poisoned by them, even unto death. A reporter sought the father of the child, and obtained from him the following statement :—

"Not long ago my wife bought some seal-brown stockings for our little girl from a perfectly reliable firm. A few days after the child began to wear them she complained of pain in her feet. There was also a greenish discoloration on the soles of the feet which could not be removed by washing. As the first stockings were worn only two or three days, the matter excited no special attention, but the soles of her feet were quite discolored and considerably swollen. As soon as we noticed the effect we took off the stockings. But the strangest part remains to be told. Would you believe it, the week afterward there was a greenish stain upon an undershirt of my own just over the left breast. I noticed it, but thought it was the result of some carelessness in washing, and gave it no further attention until, just beneath the stain, my chest became inflamed and itchy, with slight pustules forming. I traced the matter up, and found that it came from the brown stocking which had stained the shirt. It is some four days since I took off the undershirt, having worn it about half a week. I still perceive the red marks corresponding to the stained spot, and feel the itchiness and irritation of the skin. The chemist, on inspecting the stockings, said that they contained a mineral poison, and gave the following interesting facts concerning the use of arsenic in aniline dyes :

"Arsenic is used in the aniline colors for the purpose of oxydation. It is an outrage to use arsenic, for chloride of potash, sulphate of copper, bichromate of potash, peroxate of lead, and numerous other articles well known in chemistry might be employed for the purpose. But the manufacturers and dyers use arsenic because it is cheaper than the other drugs mentioned, and more convenient in many respects.

"The greenish discoloration of the skin is caused by the action of the perspiration on the dyeing matter. Any poison introduced into the system must naturally run with the circulation of the blood. In this way it is liable to cause death or permanent injury. I know of no case where death has been caused, but the poison is capable of doing it. The fact is, people generally notice these things and cut off the cause in time to prevent death, but not always the perma-

nent injury which is liable to result. Corrosive sublimate would have the same effect as arsenic.

"In my estimation, the brighter aniline colors are the more dangerous; all, however, are more or less so, as at present manufactured. Aniline dyes might be made safe by using the substitutes already mentioned. There is no virulent poison in any of them.

"There ought to be some method adopted by which the poisoning of clothing could be prevented. Arsenic is generally used largely in the brighter colors of aniline dyes, and lately in the darker ones, by unprincipled men. They ought to be forced to know that this is a crime, punishable by law. There are poisons in a great many things in general use, and I believe to-day no less than 8,000 persons are being slowly, but surely, poisoned to death in Chicago."

The reporter heard of a number of other cases of poisoning by wearing striped and deeply-colored stockings. One instance was that of a lady residing on the West Side, one of whose legs is very much inflamed, and who is now, and has been for three weeks, under a physician's care. There are also a number of children affected.—*Chicago Tribune, Nov.* 11.

"SWEAR NOT AT ALL."

It is a bad habit, because it is useless, because it is ungentlemanly, because it is degrading, and because it is wicked. Boys ought always so to live that they can think well of themselves, and have every one else think well of them, and so secure the confidence of their friends; but no boy is able to respect himself, nor can he have the respect and confidence of good people, if he uses profane language.

We said swearing is useless. Did it ever do you the least good? Do you think your friends and playmates will believe you more readily? Take two of your acquaintances, one who swears, and one who does not, and which will their neighbors and playmates trust furthest? You will find they have most confidence in him who "swears not at all." Hence it does not lead people to respect and love you, but it tends just to the opposite. The best men are afraid of the boy who takes the name of God in *vain*. A large business house in New York has not a clerk in it who used bad language. The question is asked every clerk, before he receives his position, "Do you swear?" If the young man says he does, he is told that he can have no employment in that *house*. The men who own that great establishment are afraid of the boy who swears.

We said it is ungentlemanly. A gentleman is a refined, well-bred man; hence a gentleman never swears; low, gross, boorish people do; and they outrage all rules of good society and decency by so doing. We will all readily acknowledge that George Washington was not only a gentleman, but knew what it is to be a gentleman. On one occasion a number of his officers were dining with him, when one of them uttered an oath. Instantly the General dropped his knife and fork, and said, firmly, "I thought we all supposed ourselves gentlemen." It was the rarest thing in the world for any man, General or Statesman, to swear in his presence, for he well knew that he could not keep the respect of Washington if he did. He issued an order to his army against "the foolish and wicked habit of cursing and swearing." In this order he says, "The habit is so *mean and low*, that every *man* of conscience and character detests and despises it." It is just so yet—What Washington wrote in his army order one hundred years ago, is as true to-day as it was when he wrote it. Even the man who swears will sometimes acknowledge this himself. I remember to have seen a man one time, who was very profane, take off his hat and apologize to a mere boy, because the boy gave him a very decided look of disapproval, when the

man poured out of his foul mouth a great stream of wicked words: he acknowledged to the boy that it was ungentlemanly, and that he himself was no gentleman, to curse and profane God's name as he did.

We said it is degrading. It pollutes the mind, and unfits you from enjoying that which is pure and good. We are commanded to keep our minds and hearts pure. But who would choose a foul-mouthed swearer, if he was searching for one whose character is perfect? Bad language prepares and leads to other vices. It seeks bad company; it is found associated with anger; the lewd and unclean man swears on all occasions; the drunkard usually interlards his nonsensical talk with profanity; and the gambler is an expert in its use. It is the language of the outcast from society, of him whom society fears—the bad own and lay claim to the right of using these words, and not the good. The good cannot swear, for by so doing they place themselves among the bad.

But we said it is wicked. Anything is wicked which God has forbidden. He says, "Swear not at all." He says, "Thou shalt not take the name of the Lord thy God in vain." He says, "Let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." He says, "The swearer shall be cut off." Let every boy and man who reads this article strive to be master of himself and of his tongue." Let him resolve to be a gentleman, to live so that he can have the respect of himself, and a good conscience.

Maintain your rank; vulgarity despise;
To swear is neither brave, polite nor wise—
You would not swear upon the bed of death—
Reflect, your maker now could stop your breath.

Let every boy who reads this article firmly and prayerfully *resolve*,

"That, with God's help, I will never again utter a profane oath, as long as I *live*."

"That, if I am overtaken with this sin, I will nevertheless watch against it and struggle against it until it is thoroughly overcome."

"That I will now and in all my future life, use all my influence to discountenance the habit in others."—*Utah Educational Journal.* BETA.

THE PURSUIT OF HAPPINESS.

In what way can one become most successful in this almost universal occupation? Who shall tell us? There are seemingly as many roads to take in this fascinating pursuit as there are individual minds in existence. And is there a profession, calling or object, which has so many earnest votaries as this attractive enterprise?

It is the monomania of all classes of society, all ranks and ages. From the cradle to the grave, as soon as the faculties of the child develop, the mind reaches out after that particular object which suggests itself as productive of happiness; and unconsciously one becomes more or less absorbed according to the condition and organization of their nature and development. All mankind are similarly acted upon under this all-pervading influence.

The great Creator seems to have implanted in man this instinct to search after happiness. Is it a shadow or a phantom, eluding one at every turn in life, and shifting and changing with every crook and angle in the rugged and uncertain pathway, bright and glowing in the distance, but vanishing at the near approach of the real? Is it an ideal pastime that can never be made subservient to the practical individual organization? Can one have any correct, conception of an ideal that has not a real? Must not every ideal of the imagination flow from the existing real. Fancy conjures up pictures in the mind, but all these pictures have their realities in embodiment in some shape or form. Fancy re-creates from the real; therefore an ideal happiness is only symbolical of the real, true, genuine coin.

We know it exists, but where or in what guise, and what course to pursue to attain it, is the grand question.

There are so many different ideas in the world concerning what really constitutes happiness, that one is puzzled sometimes in the pursuit, by not understanding exactly what they want themselves. Happiness is conditional, and it flourishes best, and produces the most practicable results in connection with duty.

Again the question may arise, what is duty? One's own conscience, if they have preserved it sacredly, will suggest intuitively wherein duty lies; and such a conscience never misleads or betrays; and having this testimony in one's favor they are as happy in themselves as it is possible to be. And yet many will tell you external circumstances are the promoters of happiness: kind friends, and wealth, and health and a clear sky, a sunshiny day, a moonlight evening, and many other outward sources. That these tend to elevate the spirits and bring with them pleasurable enjoyments is perhaps true, but there is no permanency in any or all of them. A cloud may burst over the clearest sky, or obscure the sun, or moon; misfortune may take away wealth; one may be in perfect health to-day, and to-morrow sickness or death may come. But if one does not depend upon any of these accessories for happiness; only their duty to God and His laws, one may have comfort under all the varieties of circumstances, which make up the individual life.

Happiness in my opinion, although still dependent upon one's own actions, is not merely a personal matter; it bears strong relations to all mankind. If one possesses true inherent intelligence they invariably reach forth to grasp other minds, other lives, other interests, and to associate them with theirs in harmony and congeniality; consequently they increase their burdens, and also their stores of happiness, as well as enlarge their capacities for the same.

Happiness might be accounted the recompense for work; if one labors to do good, although their efforts may often fail or they may be unappreciated even by those they most desire to benefit, yet the result should always be conducive to happiness because it increases their knowledge of themselves, their own individual nature becomes disciplined and their courage strengthened. They can perchance discern wherein the failure was in part due to themselves, and that they may inspire them to greater and more sublime efforts.

Happiness certainly requires some firm basis, some fundamental conditions, and yet the criminal, the coward, the wretch, who preys upon society, or the pockets of his fellowmen, may have his own idea of the pursuit of happiness, even though he has no right to it. But perhaps their miserable instincts are satisfied, and that constitutes what they in their inconsistency term happiness.

But those who taste the sublime joy of duty fulfilled, who allow their hearts to expand in the truest benevolence and love for their fellow-beings, who seek to ameliorate the condition of others, must be upon the broadest road in the pursuit of happiness.—*Woman's Exponent.*

But so it is with many men: "We long for the merchandize, yet would fain keep the price," and so stand chaffering with fate in vexatious altercation, till the night come and our fair is over.—CARLYLE.

The fact is, that in order to do anything in this world worth doing, we must not stand shivering on the bank, and thinking of the cold and the danger, but jump in and scramble through as well as we can. It will not do to be perpetually calculating risks, and adjusting nice changes? it did all very well before the flood, when a man could consult his friends upon an intended publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterward; but at present a man waits, and doubts and hesitates, and consults his brother, and his uncle, and his first cousin, and his particular friends, till one fine day he finds that he is sixty-five years of age—that he has no more time left to follow their advice.—SIDNEY SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, DECEMBER 20, 1875.

TEMPORAL AFFAIRS.

THE present condition of society warrants the assertion that the world of mankind attach more importance to their temporal affairs than they do to their spiritual concerns. A physician, professing to know how to cure the physical ailments of the body, in order to be counted worthy of credence, must produce his diploma—a commander-in-chief of an army, must thoroughly understand military tactics—a captain of a ship must understand chart and compass—a man presenting himself at the Court of St. James, in London, as an Ambassador from a foreign Power to the Queen and Government of Great Britain, must produce his credentials from the nation that has sent him, or he is not received :—a very consistent position to take in order to prevent imposture. It may be said that all the temporal avenues of life are rigidly guarded and wisely protected.

But what of spiritual concerns? How many there are who, in direct opposition to the dictates of conscience, bow at a shrine their souls abominate, for "filthy lucre's sake." Moral courage is a great blessing to its possessor. Again there is but very little regard paid with reference to the authority of a man, professing to be a minister of Christ. If he is eloquent he is accepted; if he is learned, that is all the qualification desired. Hence it is that much confusion exists in the religious world, producing many creeds. But our Savior says, "In vain they do worship me, teaching for doctrines the commandments of men." Now in true theology, *sound doctrine* is the everlasting Gospel of our Lord Jesus Christ, like its author, in it "is no variableness neither shadow of turning." Men's vain imaginations are not Divine revelations. No man's mere opinion or belief, unsupported by the word of the Lord, can be received as Gospel doctrine—as essential to salvation. There are facts, and principles, however, connected with the Gospel, which are not as yet fully revealed, but which will be in the due time of the Lord.

The Savior was solicitous for the welfare of mankind temporally as well as spiritually. One of the most tender incidents in the life of Christ, is recorded in the eighth chapter of St Luke.

"And, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus' feet, and besought him that he would come into his house:

"For he had *one only daughter*, about twelve years of age, and she lay a dying.

"While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master.

"But when Jesus heard it, he answered him, saying, Fear not: *believe only* and she shall be made whole.

"And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

"And all wept, and bewailed her: but He said, Weep not; she is not dead, but sleepeth.

"And they laughed Him to scorn, knowing that she was dead.

"And He put them all out, and took her by the hand, and called, saying, Maid, arise.

"And her spirit came again, and she arose straightway: and He commanded to give her meat."

"*Give her meat!*" Food was the very thing she most needed. Here is wisdom!

The Apostle James says, "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?"

Temporal affairs are of great importance. True they are secondary, for it is written, "Seek ye *first* the kingdom of God, and His righteousness; and all these things shall be added unto you."

At the late Conference held in Salt Lake City, which was one of the most important on record, the subject of "SELF-PRESERVATION" was dilated upon in a special manner.

When we take a retrospective glance at our people, and then view them in the present, we are led to exclaim, "What hath God wrought!" The Latter-day Saints are now in a position to develop that living principle of *independence*, the great characteristic, when properly organized, of the people of God in all ages. The preliminary work in this dispensation is like the rudiments of a perfect system. To sow the seed is truly doing a great work, but to mature and harvest the crop is greater. A multitude of people gathered together in order to build up a nation—to create a grand nationality, to organize a heavenly Confederacy, have need to be united in their general efforts, and to operate in sympathy for the general good. High class distinctions are in opposition to the spirit of the Gospel. The great problem to be solved is, "How shall we legislate in order to make every citizen happy, and profitable, and to secure to all their just rights?" We know of no better way than that of disseminating incontrovertible and just laws—sustained by precept and example. Sound doctrine and consistent practice will accomplish wonders. Such legislation cannot be gainsaid by the foolish, and the wise will understand.

A great responsibility is now resting upon our people. Ten thousand young persons in Utah are waiting for "*homes*." Homes! have they not homes already?" The answer comes—"We want a home of our own." This is quite natural. Young men and women are advised to unite together in wedlock;

this counsel is replete with wisdom. But the young couple must have a house to live in. The young husband wants constant employment, for, matrimony is a substantial reality. Then it is for the parents to lay that foundation which will insure the happiness and temporal prosperity of their children. This is an individual matter; and also a national question. Co-operation, protected by wholesome laws—conducted by business men—is the right and safe line of action.

We are pleased to know that that is the policy of the Authorities in Zion. Every man in Israel surely feels the necessity of self-preservation. The present is the time to prepare for the future, spiritually and temporally. If the children of the Saints wander out in quest of employment, and are lost, it will cause much sorrow to their friends. It is well to be in right good earnest in a good cause. God has called us to build up Zion. By economy every family can save a little; then by throwing all the strength together, every branch of legitimate business can be introduced and established. Home industries must be encouraged by all. We must make our own hats and shoes. Every citizen should be resolved not to buy, in foreign markets, *goods*, we can manufacture ourselves. Let our interest be centralized, and identical. Cherish the Covenant of Brotherhood. If we *love* one another, *confidence* will abound.

E. H.

APPOINTMENT.—Elder Peter Bell is appointed a Traveling Elder in those regions in the Nottingham and Birmingham Conferences where he was acquainted previous to emigrating, and will report his labors to Prest. Peter Barton and to Prest. W. H. Maughan, as occasions or those Presidents may require.

ARRIVALS.—Elders Thomas E. Jeremy and Rees R. Llewellyn arrived at Liverpool on the 1st inst., on missions to this country.

DEPARTURE.—Elders Richard Warburton and Walter Thomson, sailed from this port on Wednesday, Dec. 1st, inst., per Guion & Co.'s S.S. *Wisconsin*. They are bound for Utah.

CORRESPONDENCE.

AMERICA.

Salt Lake City, Nov. 17, 1875.

Prest. A. Carrington.

Dear Brother,—After resting awhile I thought I would write you a few lines to inform you of my welfare. I am thankful to be able to say that my health is good, and I trust that you are also in the full enjoyment of the same blessing, together with your family and all of the brethren at "42." I had a very pleasant voyage across the Atlantic. We had rough weather, but I did not suffer any from sea-sickness. According to the promise made me when set apart for my mission, that I should have good health, so it came to pass. Many of the Saints were sea-sick, but they were in good spirits, and all things went off first-rate.

We were met at New York by Elder Staines, at which place we landed on the 26th ult. On the same day we left by R.R. train for our mountain home, arriving at Ogden on the 3rd instant, all well. We left Ogden the same evening, and arrived in Salt Lake City

about nine o'clock, p.m. The majority of the immigrants met with a hearty reception from their friends, who took them to their homes.

I feel well satisfied at the accommodation we have received both on sea and land.

In conclusion permit me to express my gratitude to the Saints among whom I labored while in England for their kindness to me while laboring in their midst, I pray God to bless them.

Although I am now far from them, I am still laboring for their salvation, and advising friends in Zion to help their friends away in Babylon.

With kind regards to yourself and family, and all in the Office, I remain in the bonds of the Gospel,

BEDSON EARDLEY.

E. T. City, Tooele, Utah,
Oct. 12, 1875.

Prest. A. Carrington.

Dear Brother,—I take this opportunity of writing you a few lines. I left England on the 15th of September last, and arrived in Salt Lake City on the 5th inst., in the enjoyment of good health and spirits, and rejoicing in the work of God.

We had a good passage across the sea—neither my wife nor myself suffered much from sea-sickness. We landed at Castle Garden on the 27th ult., and left on the cars the same day. We had a pleasant journey over the plains.

When we reached Salt Lake City, I thought it looked like the garden of Eden, so to speak. Trees laden with ripe fruit—pure streams of water running through the flumes on either side of the streets, made the city look a delightful dwelling-place. But the greatest privilege was to go to the Tabernacle and hear the inspired servants of God teach the way of life and salvation.

This is my testimony that I know that this is the work of God, and that this is the land of Zion.

In kind love to yourself and my friends and acquaintances, I remain your brother in the Gospel of Christ,

EDWARD CRICH.

ENGLAND.

Nottingham, Nov. 22, 1875.

Prest. A. Carrington.

Dear Brother,—On my return from Lincolnshire last Thursday afternoon, I met Elder Platte D. Lyman at the town of Mansfield, which gave me very great pleasure, as we very much needed some able assistance. We are increasing our labors in every part of the Conference, extending our borders all we possibly can, so that by the opening of Spring, I am in hopes to be able to use two or three more such men as Elder Lyman to very good advantage.

Elders Bryan and Young have been out in the Conference for over two weeks, and are laboring faithfully among the people, and are having joy in their labors.

We have baptized six persons since you were here at our Conference, and are going to baptize some more on Friday next.

We are having splendid meetings throughout the Conference, and many are inquiring after the truth, with much earnestness, which causes us much joy.

Praying that you may have great success in your labors, and with kind regards to you and family, and all at "42," in which Elder Lyman joins,

I am your brother in the Gospel,

GEO. L. FARRELL.

WALES.

Kidwelly, Nov. 25, 1875.

Prest. A. Carrington.

Dear Brother,—Soon after the time I last wrote to the Presidency in Liverpool, I left Elder T. D. Evans in Pembrokeshire, accompanied by Elder Wm. White, who is a native of that county. From thence I started alone, on a trip through Carmarthenshire and portions of Cardiganshire. I held out-door meetings at Pencader, Cross Inn, Llandyssil, Newcastle Emlyn, Llanybyther, Lampeter, &c., where I had large and attentive congregations. Thus I had the gratification of bearing my testimony to many hundreds of my fellow beings, who for several years had not heard the word of life, and some of whom had never before heard

anyone declare that the Gospel in its fullness had been restored by an angel in this our day.

The Saints who once resided in the afore-mentioned places have emigrated to Zion, excepting one family at Lampeter, which I hope will ere long enjoy the same privilege. Of the kindness and generosity of brother E. Thomas and family I could say much, having been kindly treated by them while laboring in that vicinity.

I visited Glamorganshire in compliance with the request of Prest. W. Lewis, with whom I had a pleasant interview at Merthyr. Happening to be there on a Sunday, I was accompanied by Elders Harmon and Rees to Troedyrhiw, where we preached at 10 a.m.; attended Saints' meeting at 2 p.m.; preached after Elder John Jones at Dowlais at 4 p.m., and in the evening at the long room in Merthyr. From thence I proceeded to Treorkey, where I passed a very happy evening in meeting with Elders with whom I had been acquainted many years ago, and other Saints who had recently been baptized in that Branch. In returning I received much kindness at the hands of the brethren and sisters at Aberdare.

After attending a few meetings, and passing a few days with the Saints in the vicinity of Merthyr, I returned to Carmarthenshire by way of Neath and Swansea; at each place we had very good meetings, and in the latter place several members have recently been added to the Church by baptism.

Leaving the Saints at Llanelly in excellent spirits, I proceeded on an extended tour through Carmarthen, Talog, Lampeter, and along the sea coast to Aberystwith, holding meetings in the open air whenever the weather would permit. Whilst at the last-mentioned town, I failed to obtain permission to preach in any house, and the weather was so very inclement, that I was at a loss to know what to do; but feeling very loth to leave without bearing my testimony to some one in the place, I resolved to send out the bellman to announce a lecture to be delivered on the Terrace in the evening; and notwithstanding the weather was very rough during the forenoon and the early part of the afternoon, we had fine weather in the evening, and a very respectable audience. At the close of the meeting, a highly respectable-looking lady made her way through the crowd, thanked me for the discourse, and invited me to her residence in the Terrace. In accepting the invitation, I learned that the lady was a Baptist minister's widow—had been much pleased with the clear manner in which baptism by immersion was proven, but could not clearly perceive the necessity of obtaining Divine authority to administer the same.

Next day as I was leaving the town, I met a gentleman and lady, who also thanked me for the discourse which they had listened to on the Terrace. They informed me they were residents of Shropshire—were anxious to learn more fully the doctrine of Christ, and I believe they will obey the Gospel. I took their address, and promised to write to them on the all-important subject.

Prest. Lewis writes that many have lately been baptized in the counties of Glamorgan and Monmouth. Elder Evans writes that there are good prospects in Pembrokeshire also.

Some have been baptized in this neighborhood recently. I baptized three at Llanelly last Monday, and several have declared their intentions to ere long become citizens of the kingdom of God.

I am in the enjoyment of very good health and excellent spirits, for which I feel exceedingly grateful.

Earnestly praying the Lord to abundantly bless you in your administrations, and to grant a speedy and glorious result of the labors of all those who are engaged in the great work of the ministry, for the salvation of mankind,

I remain your brother in the Gospel,

THOMAS C. MARTELL.

He only is great who has the habit of greatness, who, after performing what none in ten thousand could accomplish, passes on like Samson, and tells neither father nor mother of it.—LAVATER.

UTAH NEWS.

From the *Deseret News:*—

In Town.—Elder Orson Hyde, of Springtown, Sanpete County, reached this city last night, (Nov. 15th), having left his home last Thursday. On the way up he stayed and preached at Santaquin, Payson and Pondtown. He is in the enjoyment of excellent health, and reports that, generally speaking, everything is pleasant and very comfortable in Sanpete County. He states that during the past season he raised five hundred bushels of potatoes on an acre and a quarter, some of which were over four pounds in weight.

Spun Silk.—Brother D. Graves, of Provo, brought into this office yesterday, (Nov. 15th), a specimen of spun silk, grown and spun at Prest. B. Young's cocoonery the last season. The silk was grown and spun by Sister Dunyon. It is intended to commence ribbon weaving forthwith.

Another Large Fire.—It is only two weeks ago last Friday night, since nine buildings and a large quantity of other property were destroyed by fire, in this city, and now we are visited by another conflagration still more destructive, so far as the value is concerned. About half-past 4 o'clock this morning, (Nov. 16th), fire was discovered in the upper storey of that splendid building, the First National Bank, erected by Mr. W. Hussey at a cost of $140,000. The flames appeared, when first discovered, to have caught inside the Mansard roof, from the north-east side of which dense columns of smoke issued. Several parties rushed to the upper part of the building to do something towards the extinguishment of the flames, but they had gained too much headway to succumb to that kind of effort. The two-story building north of the Bank, occupied by Watters and Brother, jewelers, caught fire, and was also destroyed. This building belongs to Mr. John Hepworth. Here the fire stopped, but in the large bank building it has smouldered most of the day, and the firemen have been engaged in completing its extinguishment by playing upon it a stream of water from the steam fire engine hose, and also, part of the day, from the hose of the Wasatch engine. The Deseret National Bank Co., who were doing business on the first floor of the Bank building, got away with scarcely any loss.

For Washington.—We understand that Hon. George Q. Cannon, Delegate from Utah, purposes leaving to-morrow morning (Nov. 25th), for Washington, to resume his congressional labors in the interest of his constituents. We feel perfectly safe in stating that he carries with him the implicit confidence of the very great majority of his constituents, with whom we join in good wishes for his success and prosperity.

Growing in Favor.—Home manufactured goods, in some directions, at least, are growing in public favor. The home-produced articles of boots and shoes is largely in demand at Z. C. M. I. shoe department, and two-thirds of the sales at the Workingmen's Co-operative Association are of the same class. The home-made article is generally so much superior in point of wear as to bear no comparison with the imported. At Z. C. M. I. boot and shoe department, we have seen samples of white dressed sheep skins, suitable for shoe linings and top dressings of boots, manipulated from the pelts by a man named Morris, a resident of the 11th Ward, who, in the absence of machinery, does the labor by hand, producing an article that is of better quality than that brought here from abroad. All he wants is a moderate amount of capital, being a poor man, to establish a very useful branch of industry that would stop another leak that drains the money out of the country. As soon as practicable he purposes preparing colored-dressed skins, which are much more extensively in use than the white.

First Load of Utah Slate.—The first load of Fremont Island slate, from

the quarry of Messrs. Pascoe, Shoebridge and Miller, reached this city this afternoon, (Nov. 25th). The calculation is to start the manufacture of mantel-pieces, hearths and roofing, &c., for which the slate, being of excellent quality, is admirably adapted.

Big Apples.—This morning, (Nov. 25th), a gentleman from Lehi called at this office, and showed us a few apples grown at that place, such as perhaps no place but Utah could produce. Among them was a Spitzenberg weighing twenty-five ounces, a Baldwin weighing twenty-one ounces, and a Rhode Island Greening of about the same weight. The last-named was grown in the orchard of Mr. James Smuing, the former in the orchard of Mr. W. Guerney.

From the *Salt Lake Herald*:—

Destruction of Davis and Howe's Machine Shops.—The last month has been a sad one for Salt Lake. The third destructive fire within that period occurred early yesterday morning, (Nov. 22nd), burning the machine shops of Davis and Howe. The engineer, Mr. Fairclough, was in the act of pouring kerosene oil from a large can to a smaller one—with the intention of throwing it on the engine fire—when a lighted candle falling into the fluid, ignited it, and an explosion occurred and set the building on fire. The machine shop was a large, two-story structure, built entirely of lumber, and hence burned readily. In a few minutes the whole place was in flames, and the efforts of those who gathered at the scene were directed to saving the foundry and boiler works, a few feet distant, and a bucket brigade was formed and did good service. The Wasatch hand-engine was also early on the ground, and got a stream on the foundry with good results. The Pioneer steam-engine was also run down, but arrived too late to be of much service. The building in which the fire originated was entirely demolished, and most of the valuable machinery destroyed. Mr. Fairclough, the engineer, was severely burned; but with that exception, no one was injured. The loss is estimated at between $20,000 and $25,000, and twenty-five men are thrown out of employment by the fire. There was no insurance on the property.

The Immigrants.—The last company of this season's European immigrants for Utah—whose names will be found in this morning's—(Nov. 4th) *Herald*—arrived in the city last night, by the regular train. The company numbers 120 souls, and the majority of them are from Great Britain. They had a pleasant trip from the old country, both on ship board and on the cars. Not a death in the company. Seven returning missionaries are with the immigrants.

Rebuilding.—Mr. Geo. Romney has commenced clearing away the remains of the house immediately south of the White house, destroyed by the late fire, preparatory to the erection of a fine two-story adobe building, which is to be commenced forthwith. This is a step in the right direction and one worthy of imitation.

Distinguished Visit.—Yesterday afternoon, (Nov. 3rd), Prince Frederick, of Wittgenstein, Count Terrenne and Baron Rothschild, paid a visit to President Brigham Young, at the Lion house, where he has been confined since the contempt decision of Judge Boreman. President Young was so far convalescent as to be able to sit up long enough to receive his distinguished visitors, and the gentlemen spent a few minutes most agreeably together.

CHRISTMAS.

Christmas, the reputed anniversary of the birth of our Lord, is about to pay us another annual visit. This is a joyous season to age as well as youth. It is welcomed in the hovels of the poor as much as in the mansions of the rich.

The minds of all who believe in the divine mission of our blessed Savior, will revert back to that day over eighteen hundred years ago, and contemplate the infant Redeemer of mankind, as he lay wrapped in swaddling clothes in the lowly manger of a stable in the town of Bethlehem, in far-off Judea. What a day to celebrate—*the birth of a God!* The advent of a world's Redeemer! No wonder that at its approach the hearts of men soften, that their feelings spring up, and the hand of charity leaps forth to minister to the wants of the poor and needy. Who can withhold from his needy brothers or sisters when he thinks of the boundless charity and the unparalleled sacrifice that was exemplified in the character and history of the babe of Bethlehem?

Christmas! how the hearts of old and young quicken in their throbbings at the mention of thee! Of all the festive days in the year thou art the holiest, the dearest, the best. With thee are connected sweet memories, not only of charities bestowed, but of love tokens, gifts from holy friendship, joyous meetings of kindred and friends, yea, of many happy greetings. I have often thought if every day in the year were a Christmas, what a happy world this would be. And why can they not be? Why can not we always feel as we do at Christmas? If it is good to be charitable; if it is good to let our hearts soften toward each other and all the world; to be full of love and compassion; if these feelings bring us happiness on this particular day, why not cultivate those feelings, always, and have a perpetual Christmas?

ISAIAH M. COOMBS.

"I WISH I HAD CAPITAL."

"I wish I had capital." So we heard a great strapping young man exclaim the other day in our office. We did want to tell him a piece of our mind so bad, and we'll just write it to him. You want capital, do you? And suppose you had what you call capital, what would you do with it? You want capital? Haven't you got hands and feet and muscle and bone and brains? and don't you call them capital? What more did God give to anybody? "Oh, they are not money," say you. But they are more than money, and no one can take them from you. Don't you know how to use them? If you don't, it is time you were learning. Take hold of the first plow or hoe or jack-plane or bread ax that you can find, and go to work. Your capital will soon yield you a large interest. Ay, but there's the rub. You don't want to work; you want money or credit that you may play the gentleman, and speculate, and end by playing the vagabond. Or you want a plantation and negroes that you may hire an overseer to attend to them, while you run over the country and dissipate; or want to marry some rich girl, who may be foolish enough to marry you for your good looks; that she may support you.

Shame upon you, young man? Go to work with the capital you have and you'll soon make interest enough upon it and with it to give you as much money as you want, and make you feel like a man. If you can't make money upon what capital you have, you couldn't make it if you had a million dollars in money. If you don't know how to use bone and muscle and brains, you would not know how to use gold. If you let the capital you have lie idle and waste and rust out, it would be the same thing with you if you had gold; you would only know how to waste.

Then don't stand about like a great helpless child, waiting for somebody to come in and feed you, but go to work. Take the first work you can find, no matter what it is, so that you may be sure to do it as Billy Gray did his drumming,—well: Yes, what you undertake, do it well; always do your best. If you manage the capital you already have, you will soon have plenty more to manage; but if you can't or won't manage the capital God has given you, you will never have any more to manage.—*Ex.*